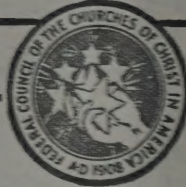


Federal Council BULLETIN

Vol. XVIII, No. 1



January, 1935

EDITORIALS

A Message for Such a Time as This

Taking the Profits out of War

How Long Will "Christian" America Delay?

The Growing Coöperation Among All
Character-Building Agencies

By J. Robert Hargreaves

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
Garden City, N. Y.....January 2-4, 1935

HOME MISSIONS COUNCIL AND COUNCIL OF WOMEN
FOR HOME MISSIONS, ANNUAL MEETING
Philadelphia, Pa.....January 7-11

COUNCIL OF CHURCH BOARDS OF EDUCATION, ANNUAL
MEETING
Atlanta, Ga.....January 17, 18

ANNUAL CONFERENCE ON THE CAUSE AND CURE OF
WAR
Washington, D. C.....January 22-25

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION,
ANNUAL MEETING
Chicago, Ill.....February 11-18

FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF
EVANGELISM
Washington, D. C.....April 30-May 1

NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN,
ANNUAL MEETING
Rochester, N. Y.....May 21-23

WORLD CONVENTION OF THE DISCIPLES OF CHRIST
Leicester, England.....August 7-12

FIVE YEARS' MEETING OF THE FRIENDS
Richmond, Ind.....October 22

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Federal Council Bulletin

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VOL. XVIII, No. 1

JANUARY, 1935

THE EDITORIAL OUTLOOK

A Message for Such a Time as This

THE "Message to the Churches" adopted by the Biennial Meeting of the Federal Council last month is an impressive illustration of evangelistic spirit combined with social passion. Here is no evangelism divorced from the realities of contemporary social conditions, no social program bereft of the spiritual faith which alone can give power to any social undertaking. The message as a whole is an expression of the kind of experience recorded in the sixth chapter of the prophecy of Isaiah. The basic thing is the vision of God, "high and lifted up." In the light of this emerges the sense of sin, as the evils within and around us are seen in contrast with God's will: "woe is me for I am a man of unclean lips and dwell among a people of unclean lips." Follows then the dedication to the task of bringing the world more into conformity with the Divine purpose: "here am I—send me."

After an affirmation of the historic evangelical faith in which the churches are united in the Council, the Message recognizes "the difficulty of this age, its perplexity, futility and wrongness in many areas of life"—evidenced by threats of war, conflicts in industry, racial bitternesses, lawlessness, a relapse into alcoholism, a revival of gambling, vulgarity in motion pictures, and injustices in our economic life.

"This is a dark picture. But over against it we would emphasize the tremendous summons to awakened purpose and heroic action which such an age presents to men and women of Christian faith and character. The very menace of the present order of things may well be God's judgment upon us for our spiritual blindness, moral cowardice and personal and social sins. But God's judgments are meant to be a stimulus to repentance, not despair; and may also call us to a fresh and

searching appraisal of ourselves and of our task. A crisis like the present means a breaking up of old habits, gives a chance for improvement and, had we the grace to receive it, might lead to a new birth of religion and a new plateau of spiritual attainment for mankind."

There is also a candid recognition that the Church should be a more faithful witness to the Christian ideal:

"The Church itself has been caught in the downward drift of life. The very sins from which our world is suffering and which threaten to destroy civilization itself we confess with sorrow that we find within the Church. The world suffers from class divisions and within the Church we too often find the same drawing apart of privileged from under-privileged folk. The world suffers from race hatreds and within the Church we find that members of different races cannot always meet on a plane of recognized equality. The world suffers from the nationalism of governments that refuse to yield a particle of sovereignty to insure closer unity and peace, and within the Church we often find a narrowness of sympathy and outlook akin to nationalism. Churches which remain satisfied with local or denominational success, in place of a sacrificial concern for the total Christian cause in the community and throughout the earth, make the Church seem futile and feeble when it needs to be united and strong to bear witness against a secular and warring world."

Behind the wrongs in both society and the Church is seen the personal wrongness in the lives of men and women:

"Deeper yet we feel that an adequate sense of the wrongness of our age and of the Church would root down in a humble and heart-searching recognition of our own failure as individuals adequately to hear or heed the accents of the Holy Spirit or completely devote ourselves to the supreme ideals of life revealed to us in Jesus Christ our Lord. Individuals make up society and it is as individuals, and not alone as social groups, that we have sinned. Had we been more sensitive to spiritual values we could not have tolerated the social evils which degrade mankind."

The situation thus described issues in a summons to a threefold commitment. The first call is to a renewed faith in God; "until we find the God who is working out His purposes in spite of all the personal and social sins in the world, and are found of Him, we begin at no beginning, we work to no end." Secondly, there is a call to a reaffirmed loyalty to Christ, whose "Person, life and work fit this age with renewed authority." Third, there is the call to strive for Christian social ideals:

"Translated into concrete terms, the Christian Gospel means, over against an indifferent and secular world, an insistence upon human values as the supreme test in all the relationships of life. It means a searching criticism of a social order which, in contrast with the vast fruitfulness of nature and invention, leaves millions in poverty, provides no adequate protection against unemployment or the disability arising from disease, accident or old age. It means we can no longer condemn a whole block of our fellow human beings to permanent and discriminatory restriction of opportunity because of race or color. It means a complete turning away from the tragic peril and waste of war and from the condoning of coercion, violence, vast armaments, the sale of munitions for profit and the economic exploitation of weaker nations."

To all comes the summons to Christlike personal living: "We face a crisis in character as well as in economics—indeed a deeper crisis. Is not this the real heart of our age's need and trouble? Too many people are trying to get along without any vital, sustaining sense of God."

To meet the demands of such a day the Church must have a new sense of mission, and the Message ends with a vivid picture of what it may mean to the world:

"Surely there is a bugle call in all this for a fresh and vital presentation of the Gospel of Christ both here at home and throughout the entire world. Now as never before should we be confronting men and nations with Christ and the searching implications of His message for the whole of life. Not only so, but, in view of all these things, has not the hour come for new steps toward coöperative and united action? Must we not lay plans for further unification of denominations historically and temperamentally akin, for efforts toward greater fellowship and coöperative federated action between all denominations, for instilling in all ministers a realization that they represent not a single denomination but the entire Church of Christ, and for the creating of a great, absorbing passion and concern on the part of laymen and clergymen alike to set forward the cause of Christ

and His ideals and values in every department of modern life?"

[The whole Message, a document of 3,000 words, may be had free upon request to the Federal Council.]

Taking the Profits Out of War

IN CONNECTION with President Roosevelt's appointment of a commission to study ways and means of taking the profit out of war, it is reported that one of the recommendations will be that all war profits in excess of the average yearly income of the three years immediately preceding any war should be taxed ninety-five per cent. This proposal does not go far enough. Assume that a certain corporation made an average profit of a million dollars a year over the three-year period in question. If and when war breaks out this corporation, it seems, is to be permitted to make its million; the tax of ninety-five per cent is to apply only to the amount above the million. This is still leaving room for vast profit in time of war. Why should business, in war-time, be permitted to make a million dollars a year, or half of that amount, or any substantial fraction of that amount, when the boys who are drafted into service are sent up to the front-line trenches for thirty dollars a month?

When the government sends a young man into the trenches, his average yearly income is not vouchsafed to him by the government. The boy in khaki does not even know that he is coming back from the trenches. He may lose a leg or an arm or both. He may lose a lung or an eye or more. He may give his life. Contrast the stark brutality of conscripting boys and men from their homes and families to face the fire of enemy guns with the reported solicitude of the government in leaving undisturbed the peace-time profits of industry! This is merely playing with the issue of taking the profit out of war. If profits are really to be taken out of war, the government will have to say to big business and to little business and to all kinds of business and to bankers and merchants and teachers and preachers and brokers that the whole nation in the event of another war is to be placed on military rations and military pay.

The National Conference on the Churches and World Peace, which met in Dayton last month, adopted a resolution supporting the proposal of Senator Nye that in time of war a tax of ninety-eight per cent be levied against *all*

income in excess of \$10,000 a year. That would represent real justice to those who are sent to the front.

Finally, of course, the only complete way of taking profit out of war is to get rid of war. This is the line along which the churches are proceeding.

How Long Will "Christian" America Delay?

WHEN THE editor of the BULLETIN was in India several years ago he had the privilege of an unforgettable visit with Rabindranath Tagore. Toward the end of the conversation the Editor asked the great philosopher-poet, "What do you think of Christian missions in India?" In reply, Sir Rabindranath drew from his robe a newspaper clipping describing the lynching of two Negroes in the United States. "So long as such things go on in your country," he said, "do you think you have any Christianity to export?"

The incident, almost forgotten with the passing of the years, comes to mind in connection with reading about the young Negro, Claude Neal, who was burned alive in Marianna, Fla., on October 26, after having been taken by force from an Alabama prison where he would soon have been dealt with by due process of law. Claude Neal is the 5,068th person who has been lynched in the United States since 1882. He is the forty-fifth victim of lynching during the presidency of Mr. Roosevelt, who in an address to the Federal Council of Churches a year ago characterized lynching as a "vile form of collective murder."

To the average citizen, whose imagination can hardly compass the brutality and savagery of a lynching, we commend the report on this latest outrage of justice published by the National Association for the Advancement of Colored People. The man who made the report is a Southern white university professor whose family has been held in honor in the South for generations. Photostatic reproductions of newspaper headlines show that the lynching was planned almost like a party and that it was announced hours before it took place. The *Tampa Tribune* blazoned forth the headline, "Crowd Awaits Lynching." Yet neither the local officials nor the governor gave protection to the victim. The narrative of what tran-

spired at the hands of the mob is so horrible and revolting that it produces something like physical nausea in any sensitive reader. Such shocking cruelties as cutting off parts of the victim's flesh with knives and torturing him with red hot irons for hours before his murder would pass the bounds of belief if the facts were not attested by a reliable investigator.

While the Costigan-Wagner anti-lynching bill was pending in Congress there was a complete cessation of lynching for a period of six months, but since the day when Congress adjourned without passing the bill, sixteen lynchings have already taken place. How many more lives must be taken lawlessly before Congress will act?

We rejoice that a group of religious organizations are uniting in a great mass meeting to be held in the Broadway Tabernacle, New York, on January 6 for the purpose of expressing the aroused Christian conscience on this subject.

Supporting the Protesting German Pastors

THE WHOLE world has read of the courage of the Protestant pastors in Germany who have been standing out against the measures of the State which would rob the Church of its freedom and force it into line with all Nazi policies. Few, perhaps, are aware of the way in which the American churches, acting through the Federal Council and the Universal Christian Council, have been able to strengthen the hands of the brave German pastors by making it clear that the conscience of world Protestantism is on their side. A letter just received from Doctor Koch, the president of the "Confessional Synod," illustrates the gratitude that he and his colleagues feel for the support of American Protestantism:

"With profound emotion we read the two documents [messages and resolutions from the Federal Council] which you sent us on November 1, and thank you for reminding us to what a great extent the brethren in all parts of the world are praying and fighting with us, in the belief that He who is for us is greater than all who can be against us. . . . And now I beg you to thank in our name the American brethren whom you represent and to reaffirm to them that we do not fight our fight for ourselves alone but for the Christians of all the world."

The Growing Coöperation Among All Character-Building Agencies

By J. Robert Hargreaves

(Under the joint auspices of the International Council of Religious Education, the Home Missions Council and the Federal Council of Churches, Mr. Hargreaves is carrying on a pioneering experiment in community coöperation, which he here describes for the first time.—EDITOR.)

A COMMON INTEREST of the majority of community organizations is the development of character. Foremost among the character-building influences are the public schools, which have their pupils for five days a week and are closely associated with their actual pursuits. More and more the schools are reflecting the spirit and ideals of the Church. Other non-ecclesiastical groups are also showing the same spirit.

The aims of the church, the synagogue, the public school, the juvenile court in many cities, and several independent groups such as the Scouts and Camp Fire Girls, are so similar, as far as character ideals are concerned, that there should be some recognized method of coöperation. Religion in the first place inspired the creation of these groups and it is the duty of our religious leadership to find a technique for their further inspiration. This has been done in several places. The following incidents illustrate the possibilities. It must be remembered, however, that we are in the early stages of this new movement for wider coöperation.

In South Dakota we held our first state conference of executives of organizations with character-building objectives. This brought together representatives from some twenty groups and resulted in a request for a county study for an evaluation of their present endeavor and for the possible discovery of complementary values. This study was engaged in by representatives of the Agricultural Extension Service, the normal schools, the public schools and the churches. Among other things we learned that we did not know each other very well and that the constituencies knew very little about the character-developing objectives of the several groups involved. From the findings, constructive efforts have been initiated resulting in practical coöperative understanding through which the various groups are learning to supplement each other. The normal schools are giving more attention to the preparation of prospective teachers for character-building work; plans for the information of families concerning school objectives are under way; churches are learning their larger sphere as inspirational influences in all good things instead of being merely separate organizations.

In Minnesota we held a state seminar at the University Farm. Revelations of the religious values of a number of the non-ecclesiastical, specialized agencies were conducive to a new appreciation. The meeting also gave opportunity for school leaders to present a phase of their work which had not been given its pro-

portionate consideration. Following this conference, six county meetings under the auspices of the 4H Clubs, the schools and the churches, have been held. In arranging for these, the school superintendents and the county agents invited in the ministers and other church leaders for the purpose of telling them just what was going on and discovering possible means for more constructive coöperation. We found that there were things being attempted in both school and club that could only be completed by that carry-over to the homes which can be more fully furthered by the Church than by any other influence. The state club leader is now coming to be looked upon as one of the religious forces of the state and is receiving invitations to address church meetings on 4H Club work and the place which church leaders may take in forwarding it. A further development was a County Sunday School Convention in which all the character-building agencies of the county took a share on the same plane.

In Minneapolis we held a conference under the auspices of the City Church Federation in conjunction with the public schools. The two groups arranged for the presence of the executives of the several recognized character agencies of the city and invited church leaders to hear their statements. They spoke to three points—their processes and projects, their main problems, and their needed motivation. This conference resulted in the organization of a continuation committee which is now seeking to put into practice, in two sections of the city, some of the possibilities which were revealed.

In Chicago we are now conducting what is termed a "venture in understanding" between the public schools and the church leadership. This is being done by an arrangement between the Department of Education and the Church Federation. There has been unexpected interest. Three seminar conferences were held which were attended by about ninety per cent of the local clergy.

To both school and church workers it is becoming evident that we are going through a period of awakening to new methods of procedure. We are finding that there is already more being done in the way of character education than is generally realized and that what we greatly need is some constructive carry-over of this to the homes and neighborhoods. The clergy—Protestant, Catholic and Jewish—granted that they have practical understanding of the program of the school in their parishes—will be able so to interpret this

program that there will be a larger home and neighborhood application of what has been inculcated in the school and by the other social leaders. This will be done as the ministers come to appreciate the efforts of the teachers to lead children to live full lives rather than merely to make a living. In Nebraska there is now a definite program of coöperation between the council of churches and of religious education and the public schools.

In Michigan a county study was made, in connection with the Department of Sociology of the State Agricultural College, to estimate how far-reaching is the direct church influence. We discovered that only one fifth of the rural people are directly connected with the Church, but that this did not measure religious influence. The spiritual concern was wider than the church attendance. We discovered that the majority of school teachers had an interest in character education, but that very little was being ventured in this particular line. We found other organizations striving each in its own way to render spiritual assistance, all of them lacking the benefit which comes from complementary understanding. In this community we found no particular reason to expect greatly increased Sunday-school at-

tendance in the near future. We did find it advisable and acceptable to suggest more emphasis on character education in the schools and a better correlation of the work of the several societies. The information gained by the study aroused keen interest. County meetings were held in public schools and other organizations were asked to explain their programs and suggest ways for the church and for parents to assist. The director of the National Child Welfare Association was brought into the effort. The secretary of the State Council of Religious Education has carried the message through the state and the State Department of Education and the Agricultural College are finding ways to assist.

This search for a basis of wider community interest, grounded in a new appreciation of the extent of spiritual influences, is presenting one of the wide-open doors for church coöperation and direct effort. It affords an opportunity for Protestant, Catholic and Jew to unite in making opportunity for educational leaders and directors in other non-ecclesiastical groups to sit down with them and learn the techniques of coöperation, each according to his own parochial methods, and also to lend that further inspiration which all character-building organizations are ready to welcome.

Biennial Meeting Shows Advance in Unity

THE Biennial Meeting of the Federal Council of Churches, held in Dayton, Ohio, December 4-7, was described by many of its members as marking the highest point both of spiritual insight and of effective unity ever attained by the Council.

The public service of worship on the first evening was noteworthy for its impressiveness. The presidential address, given by Dr. Albert W. Beaven, on "The Church Facing To-morrow," was broadcast over the Blue Network of the National Broadcasting Company. It interpreted the Federal Council as a body not merely for coördinating the work of the churches on their present level but for furnishing a prophetic leadership drawn from the collective resources of Protestantism. He proposed the creation of a "Board of Vision" which should have no administrative responsibilities but whose sole function should be to study Christian strategy with reference to the tasks that lie ahead. Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church of New York, speaking on "The Deeper Function of the Church," held that it is not to the discredit but to the credit of the Church that it affords "comfort," and that one must find the true sources of comfort in order to face life with courage. He showed that comfort of this kind leads not to an "escape from life" but to a new commitment to great social objectives, such as the ending of militarism, of "economic lone-handedness" and of poverty.

The point of most popular interest was the address by Honorable Gerald P. Nye, Chairman of the Senate Committee Investigating the Munitions Industry, who spoke to an audience of 2,500, having left the hearings in Washington and making the trip to and from Dayton by aeroplane, for the purpose of addressing the churchmen. He paid an enthusiastic tribute to the part which the churches, through the Federal Council, had had in furthering world peace and in supporting the munitions inquiry. He declared that the pressure on him in Washington was so great that he would not have felt he had any right to leave to speak to any other group. He presented concrete evidence of the way in which munitions makers had been willing even to sell supplies to other countries to be used against our own men in case of another war.

An innovation this year was the panel discussions, one dealing with "Building Church Coöperation in the Community," the other with "The Responsibility of the Church in the Economic Crisis—Rural and Urban." The many angles of approach brought out by this type of presentation, often with a surprising element of spontaneity, aroused intense interest.

The research report upon "The Relation of the Church to the Chaplaincy in the Army and Navy" pointed out the acute ethical problem which has come to be recognized by reason of the fact that, while the Church is bearing witness against war and the war system, its representatives in the Army and Navy are an

organic part of the military organization. At the same time the study emphasized the necessity for the churches to provide a spiritual ministry to the men in the Army and Navy and suggested the possibility of providing some form of civilian chaplaincy. Instead of presenting formal recommendations at this time, the request was made that the study be continued and that the various denominations also give attention to the matter.

A preliminary report on the relation of the churches to the liquor problem, presented by the Department of Social Service, analyzed frankly the new situation which the churches face in the light of twelve months of repeal. The report pointed out that a reorganization is taking place in the temperance agencies, responsibility now being chiefly located in the educational boards of the churches. Candidly recognizing that there is at present no unanimous judgment supporting prohibition as the immediate major policy of the nation, the report insists that on one point at least there is agreement, namely, that the first need is for a more educational approach to the problem. The statement, which was presented as a report of information, was received and its recommendations adopted. The recommendations express satisfaction with the new educational approach which is now being made to the liquor problem and authorize further study of major problems of liquor control. The Council reaffirmed the statement of the Executive Committee last June that its ultimate objective is the abolition of the liquor traffic.

The emphasis upon evangelism was perhaps the outstanding note of the meeting as a whole. An address by Dr. Buttrick, on "The Minister as Evangelist," was heart-searching and kindling. His simple narrative of ways in which as pastor and preacher he had been led to a new sense of the possibilities of really changing the lives of men and women inspired many to a new commitment on their own part. The proposal made by Dr. William Hiram Foulkes, the Chairman of the Federal Council's Department of Evangelism, for a National Preaching Mission to be held about a year hence after the most careful preparation, was received with enthusiasm. It is expected that some of the foremost preachers of other countries will be called into service for a great united effort in interpreting the Christian Gospel in the leading cities of the country.

The noon-day periods of worship, led by Dr. Richard Roberts of Toronto, Moderator of the United Church of Canada, provided an atmosphere of spiritual warmth for all the sessions. His heart-to-heart talks upon the Church, the Evangel, and the Cross, were luminous interpretations of the Christian witness to the world.

The "Message," drafted by a committee of which Dr. Albert W. Palmer was chairman, was a bugle call to a spiritual advance. Beginning with a recognition of the great historic evangelical convictions in which the churches are united in the Council, the Message gives frank recognition to the "difficulty of this age, its perplexity, futility and wrongness in many areas of life,"

passes on to a frank confession of shortcomings even in the Church itself, calls for a renewed faith in God, a reaffirmed loyalty to Christ, a new commitment both to Christian social ideals and to personal devotion of life. It ends with an emphasis upon the present as "a day of rebirth for the Christian Church," emphasizing the necessity for a greater unity and a more courageous dealing with the great social tasks of the hour.

Mr. Frank A. Horne's appeal, as a layman, to the churches to face boldly the issue of making the social order Christian; Dr. E. G. Homrighausen's analysis of the present crisis in German Protestantism; Dr. R. R. Wright's challenge to the churches to use their influence to secure justice for the Negro; Dr. Lewis S. Mudge's interpretation of the service of the Federal Council during the biennium; Mrs. Harrie R. Chamberlin's appeal for a greater recognition of the place of women in the Church, and Dr. George W. Richards' insistence on the unique character of the Christian Gospel as the revelation of God (an address which is to be published for wide distribution)—all made important contributions to the thinking of the Council.

Child Labor and Social Insurance

The three problems of social welfare which received most consideration at the Biennial Meeting of the Federal Council in Dayton in December had to do with child labor, unemployment and social insurance.

The discussion of child labor brought out the issue whether definite approval should be given to the Child Labor Amendment which is now being considered by various states, or whether the Council's activity in this field should stop short of endorsement of this specific measure. On the ground that the amendment is the one practicable proposal now before the nation for dealing with the problem, the resolutions finally adopted declared that, because of its concern for child welfare, the Council "reaffirms its previous declarations in favor of the abolition of child labor and urges the speedy ratification of the National Child Labor Amendment by the states."

On the subject of unemployment, the Council declared "its unalterable purpose to work and pray not merely for adequate unemployment relief but for the abolition of unemployment." The Council urged that care should be taken that in the program of public works, such as slum clearance and housing, the benefits should actually accrue to those most in need.

The Council also went on record as strongly supporting unemployment insurance as a means of providing security for workers who, through no fault of their own, are thrown out of work and also reaffirmed its previous declarations in favor of social insurance against illness and old age, "In order that provision against these risks may be spread and the intolerable burdens now resting on those who are least able to bear them may be speedily lightened."

New Officers of the Federal Council

AT THE Biennial Meeting of the Federal Council of the Churches of Christ in America last month, Dr. Ivan Lee Holt, minister of St. John's Methodist Episcopal Church, South, St. Louis, Mo., was elected President, and Dr. George W. Richards, President of the General Conference of the Evangelical and Reformed Church, was elected Vice-President.

Dr. Holt is one of the outstanding pastors of the South, being the minister of what is often called "the Cathedral



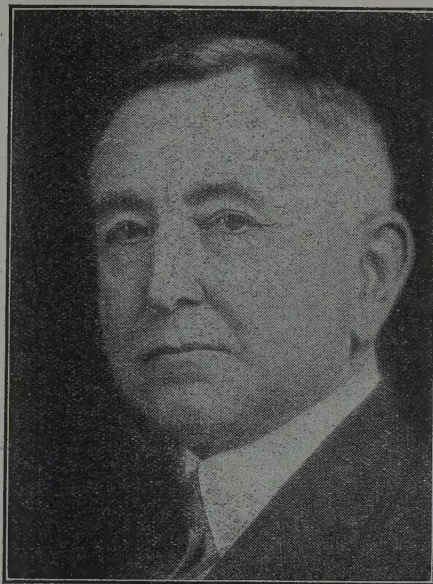
IVAN LEE HOLT

Church of Southern Methodism." It is widely known because of its remarkable contacts with the whole life of the city—social, civic, educational and philanthropic. It maintains a hospital, a social settlement, an extensive program of religious education, and an important ministry on the foreign missionary field. Dr. Holt is still in his forties, having been born in DeWitt, Ark., in 1886. After graduating from Vanderbilt University, he took his Ph.D. in ancient languages at the University of Chicago. Offered a professorship in Egyptology, he found the personal interests of men's souls more challenging than the intricacies of hieroglyphics, and entered the pastorate. Later he was chaplain and professor of Old Testament Literature at Southern Methodist University.

As a preacher, Dr. Holt's influence reaches far beyond the United States. He has been a visiting minister in England on several occasions. On January 15 he leaves for the Orient, where he will fill a three months' visiting pastorate in the Community Church in Shanghai, confer with representatives of the National Christian Councils in Japan and China and serve as a special messenger at the Centennial of the founding of Methodism in Australia.

Dr. Richards, the new Vice-President of the Council, is one of the foremost church historians of the country, now president of the Theological Seminary of the Reformed Church at Lancaster, Pa. After graduating from Franklin and Marshall College in 1887, he studied

at the Universities of Berlin, Erlangen, and Heidelberg in Germany. He received the degree of Doctor of Theology from Heidelberg, and also holds the honorary degree of D.D. from Edinburgh University.



GEORGE W. RICHARDS

Dr. Richards has had wide contacts with the churches of other lands, especially as President of the Alliance of Reformed Churches Holding the Presbyterian System Throughout the World. He is a member of the Continuation Committee of the World Conference on Faith and Order. He

is widely known as an advocate of church union, having been the leading factor in bringing about the recent union of the Reformed Church in the United States and the Evangelical Synod of North America in what is now known as the Evangelical and Reformed Church. He is one of the closest American friends of Karl Barth, the distinguished German-Swiss theologian.

Dr. Rivington D. Lord, minister of First Baptist Church of Brooklyn, N. Y., was reelected Recording Secretary. He has held this office since the Council was first created in 1908. Mr. Frank H. Mann, a business man of New York, was reelected Treasurer.

Foreign Mission Broadcast

A series of radio interpretations under the general title, "The World of Missions," is being broadcast weekly under the sponsorship of the Foreign Missions Conference of North America, with Leslie B. Moss in charge and with outstanding Christian leaders speaking at the successive periods. The first message was given by Dr. Robert E. Speer on December 7, the second by Ida S. Scudder, M.D., of India.

These broadcasts are given over WMCA and associated stations of the new American Broadcasting Chain on Friday afternoons at three o'clock, Eastern Time.

The arrangements for the broadcasting of the missionary program were made by Mr. Frank C. Goodman, Executive Secretary of the Federal Council's Department of Religious Radio.

Supporting the Evangelical Churches of Europe

BY ARRANGEMENT of the Department of Relations with Churches Abroad, the Federal Council was specially represented at the General Assembly of the French Protestant Federation, in Bordeaux, November 16-19. Dr. Adolf Keller, of the Geneva office, was simultaneously the messenger of the Federal Council and the Presbyterian Alliance. He writes of his experience:

"The main feature of the meeting was the evident willingness of all the Protestant bodies of France to collaborate and to come to closer unity. This is particularly true of the two main churches—the Reformed and the Evangelical Reformed. The assembly was animated by a deep spiritual life. We heard there the appeal of the younger generation expressing their desire for a stronger, more united Church, with a clear message and more social activity. The example of America was clearly in the minds of these younger pastors. The response they received was very encouraging. But stress was laid upon the necessity for the Church to avoid becoming merely a social center or 'boy scout organization.' It must be the bearer of a spiritual message which must, of course, produce practical fruits.

"A whole afternoon was given to the ecumenical movement. Pastor Henriod spoke on the Universal Christian Council and on Germany. I spoke on the Presbyterian Alliance, the Central Bureau, the Federal Council. I presented also the situation in Russia and Eastern Europe. . . . The president, Dr. Marc Boegner, and Dr. Merle d'Aubigné, spoke feelingly of the Federal Council, of many manifestations of American church friendship and generosity. They stressed the fact that the churches of France have been brought more closely together through the gift of the American churches of the headquarters building in Paris—47 rue de Clichy.

"French Protestantism has a tremendous task in the face of the advance of revolutionary communism, and the religious indifference of large multitudes."

Dr. Keller visited Austria from November 28 to December 3. He first conferred with the leaders of Austrian Protestantism, who were profoundly appreciative of his presence at a time of great stress and uncertainty. M. Henriod, general secretary of the Universal Christian Council, who had just been in Hungary, joined Dr. Keller in Vienna and together they interviewed the Minister of Cults. They desired him to know of the interest of world Christianity in the treatment of Austrian evangelicals. Consultations took place with the leaders of the Theological Faculties of Austria, with the Roman Catholic Archbishop, and with the Chancellor. Both of the latter showed great cordiality. Dr. Keller discussed with the Cardinal the joint Catholic and Protestant work of Russian relief and with

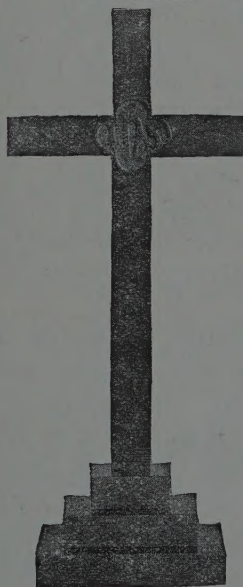
the Chancellor the status of evangelical churches in Austria. The Chancellor discussed at length the religious situation and gave assurances that there would be no further oppression for religious reasons. Dr. Keller expressed the conviction that the evangelical churches would certainly contribute to the moral education of the people and would unite with other Christians in a common front against modern paganism.

New Leaders in Community Coöperation

At the meeting of the Association of Executive Secretaries of Councils of Churches, State and Local, held in Dayton, Ohio, on December 2-3, Walter R. Mee, Executive Secretary of the Chicago Church Federation, was elected President. Ernest N. Evans of the Indianapolis Church Federation was chosen First Vice-President, and J. H. Carpenter of the Brooklyn Federation of Churches, Second Vice-President; Emery Nelson, of the Lackawanna County (Pa.) Council of Churches, was elected Secretary and Treasurer. To represent the Association of Councils of Churches on the Executive Committee of the Federal Council, Ross W. Sanderson, of Baltimore, and J. Quinter Miller, of Connecticut, were appointed.

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Churchmen Grapple with Issues of World Peace

RESORT TO military violence for the settlement of international, interracial, economic, or class disputes is sin." These are the words of the National Conference on the Churches and World Peace held in Dayton, Ohio, December 6-7. Nor did the Conference stop with this general observation. It went further, much further.

The Dayton Conference was particularly insistent that something be done in the field of peace education. "Back of petitions," it said, "and prior to pleas for votes, and more fundamental than the resolutions of church and interchurch gatherings, are study groups on current international problems, a home and church atmosphere that breathes the peace idea, enterprises looking toward goodwill among nations."

The Conference was clear in its conviction that the time had come to talk less about peace and to start educating for peace. It was recommended that church assemblies and conferences provide a budget for the furtherance of the peace movement of the various denominations. It was generally agreed that Christians need to be better informed about the facts regarding war and the agencies of peace; they need a clear understanding of the social, economic, and political situations that strengthen or weaken the possibility of peace.

While the Conference was in progress the daily press

carried a number of stories about the threatened naval race between the United States, Great Britain, and Japan. The Dayton meeting had something to say about this. "We are convinced," the two hundred delegates said, "that in order to avoid a calamitous race of armaments with Japan the United States should be prepared to make substantial concessions by agreeing to abolish naval vessels and other weapons of aggression so as to make impossible a war across the Pacific."

The chaplaincy question was debated at length. The following resolution was presented by the sectional conference on peace policies: "We urge that the Church should not commission her ministers to serve on the pay roll or in the uniform of military and naval agencies of war; but that the ministry of the Gospel of Christ to soldiers and sailors, as to all other men, should be carried on by the Church distinctly separate from any military establishment and financially and spiritually independent of the same." There was a clear division of opinion regarding this resolution, the question being raised as to whether it is practicable to put chaplains on a civilian basis. It was finally voted, by a substantial majority, that "It is the sense of this meeting that the purpose of this resolution is one with which we are in entire sympathy and we petition the Executive Commit-

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tee of the Federal Council to study the ways and means by which this purpose may be carried out."

As steps in the broadening of American foreign policy in the interest of world justice and peace the Conference recommended that:

"1. The administration fulfill its promise to adhere, without further delay, to the Permanent Court of International Justice and accept for itself the obligatory jurisdiction of the Court in all disputes of a legal nature.

"2. The United States state the terms upon which it would be willing to accept membership in the League of Nations.

"3. The United States bind itself in the most solemn manner to bilateral and multilateral treaties providing for obligatory submission of non-legal disputes to the processes of arbitration and conciliation.

"4. The United States join with other nations in the negotiation of a multilateral treaty under the terms of which the signatories would agree not to send their armed forces across the boundary line of other nations.

"5. The Asiatic Exclusion Section of the Immigration Law of 1924 be repealed and Orientals placed upon the same quota as that accorded to the nationals of other countries."

Council Defends Rights of Conscience

THE Supreme Court's decision upholding the action of the University of California in suspending Alonzo Reynolds, Jr., and Albert W. Hamilton for their refusal to take military drill was announced on the very day when the Federal Council's Biennial Meeting was being convened in Dayton. There was a spontaneous demand that the Federal Council reaffirm its opposition to compulsory military training. This was done. The statement follows:

"The United States Supreme Court has ruled that the action of the University of California and other land grant colleges in making military training compulsory is in accordance with the laws of the states in question. The Federal Council of the Churches of Christ in America affirms its conviction that the laws upon which this decision is based should be modified so that undergraduates having conscientious objections to military training may be permitted to continue their studies.

"In taking this action we are of the opinion that the Church and State, in their relations with each other, have certain functions and privileges which cannot properly be invaded by either. We are supported in this view by Chief Justice Hughes, who, in his minority opinion on the *Macintosh* case, expressed the view that 'in the forum of conscience duty to a moral power higher than the state has always been maintained.'

The National Conference on the Churches and World Peace met as an independent body in order to afford full opportunity for the representatives of a number of denominations and religious organizations not affiliated with the Council to participate. Right Rev. G. Ashton Oldham of Albany, N. Y., presided. Dr. John H. Lathrop presented the report of the Commission on the Christian Basis of World Peace, Dr. Henry A. Atkinson that of the Commission on Peace Policies, and Dr. Lucius H. Bugbee that of the Commission on Peace Education.

An address by Dr. C. C. Morrison on "Christianity and Nationalism," outlined against the background of Christian history and the recent rise of the "totalitarian state," was a powerful appeal to the churches to see in the spirit of nationalism the great foe of Christianity. Kirby Page drew out the implications of the fact that the churches have declared that "war is sin." Bishop Oldham urged that the churches concentrate on getting the Peace Pact really accepted by the nations.

"We would point out to our constituent bodies that the Supreme Court has not ruled that military training in civil institutions must be compulsory. We note that the Court in its ruling on this question specifically stated that 'the privilege of the native-born conscientious objector to avoid bearing arms comes not from the constitution but from the Acts of Congress.' In the light of the Court's ruling it is clear that the American people, in part through the action of the proper legislative bodies and in part through the action of the governing bodies of the educational institutions in question, may provide that military training be placed upon a voluntary basis.

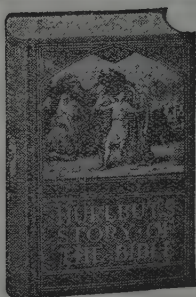
"We recommend:

"That Congress adopt legislation extending to conscientious objectors exemption from military training in civil educational institutions;

"That pending such action by Congress, the governing bodies of the institutions in question, wherever such action is in accordance with state statutes, take the initiative in placing military training on a voluntary basis; and

"That state legislatures adopt measures providing that all land grant colleges place military training on a voluntary basis. Such action, according to a recent ruling by the United States Attorney General, would be wholly consonant with the federal legislation under the terms of which land grant colleges were originally instituted."

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ALL IN THE NAME OF GOD. By Everett
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NEW RELATIONSHIPS WITH JEWS AND
CATHOLICS. By Mrs. Abel J. Gregg.
Association Press. \$2.5.

These three volumes, appearing within a period of a few weeks, are illustrative of the keen interest in the relations of the various religious groups that make up the American community.

The first of the three is the result of a firsthand study of conditions in various cities, made possible through financial support given by the Institute of Social and Religious Research. The outstanding impression left by the study is that of a sincere attempt to understand. The rather full review of the historical backgrounds contributes to this end, and also presents an indispensable body of information concerning our national origins, the successive strands of immigration and the different groups within Catholicism and Jewry. The analysis of the various kinds of antipathies and discriminations prevailing to-day is the most complete and objective that we have seen. Alleged grounds of dislike are searchingly probed to discover whether there is any real basis in fact. Moot questions like the differing attitudes of Catholics and Protestants toward the public school, intermarriage and missionary efforts are treated dis-

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passionately. A final section deals constructively with both the possibilities and the limits of cooperation among the three groups.

Dr. Clinchy's book grows out of the remarkable work that he is carrying on through the National Conference of Jews and Christians in promoting better understanding and cooperation in areas of common interest. He pictures racial and religious prejudices in America as a recrudescence of Old-World bitternesses. The crises of earlier generations in the Nativist and the Know-Nothing Movements, the Ku Klux Klan and the American Protective Association are reviewed. The recent rise of Silver Shirts and Khaki Shirts is presented as acute evidence that we have not yet outgrown unreasoning animosities. One of the most instructive things in this highly instructive book is the evidence presented for the thesis that waves of racial and religious antipathy are associated with periods of economic distress and social instability. An appeal is made for a "cultural pluralism" which will recognize and provide for the distinctive contributions that very different groups have to make to our common life.

Mrs. Gregg's booklet is a valuable discussion outline for church groups that desire to study the issues raised in the other two volumes. S. M. C.

New Study Books on the Family

PROBLEMS OF CHRISTIAN FAMILY LIFE TO-DAY. By George Walter Fiske. Westminster Press, Philadelphia. Paper, 40c.

YOUTH AND THE HOMES OF TO-MORROW. By Edwin T. Dahlberg. Judson Press, Philadelphia. \$1.00.

THINKING ABOUT MARRIAGE. By Roy A. Burkhart, Association Press, New York. Cloth, \$1.75; paper, \$1.00.

A professor, a pastor and a young people's leader have given us three study books for use among church groups in family and parent education. The first is intended for parents, the second is addressed to thoughtful young people, the third is especially for leaders of young people.

Professor Fiske uses the problem approach and the case method of presenting various types of situations. Such topics are dealt with as the place of the church and of religious observances, the spirit of democracy in family relationships, the problem of meeting and dealing with tensions among members of the family, the family's recreation and study, and the cultivation of ideals. There is emphasis on the values of religion and the disintegrating influence of increasingly secular points of view about marriage and family relationships.

The book by Dr. Dahlberg is addressed to young people and grows out of his experience in pastoral interviews with young folk and with their parents over a period of sixteen years. His treatment is also enriched by his own family experience, as son, husband and father. It is written in popular style, guided by close acquaintance with young people. It is the book of an interpreter setting forth the nature of marriage ties, the problem of falling in love intelligently, and the difficulties due to modern conditions. A very useful chapter deals with intermar-

riage of Catholics and Protestants. Wholesome advice is offered for the wedding, the honeymoon, and the early adjustments. The problems which young married people face in parenthood are faced along with the duty of race improvement through the nurture of children. Another chapter deals with the questions which arise in connection with second marriages. The closing chapter emphasizes the need for God at the altars of the home. The book is marked by an evangelical spirit and idealistic outlook.

Dr. Burkhart's book is based on his experiences with three groups of young people and reflects his own skilled leadership and their variant points of view. The introductory section, in which unusual attention is given to questions of technique of organization and participation of the group, is followed by chapters on nine major problems of young people. Questions which arise are choice of mates, standards of thinking and behavior prior to marriage, the interpretation of marriage and its place in society, youth's foresight into marriage and needed insights into its relationships. It is a book intended primarily for leaders, being designed to help them guide discussions, and adopts the policy of presenting various points of view some of which the leader and the author may not approve, but which young people entertain. The purpose is to help young people work their own way to constructive conclusions. L. F. W.

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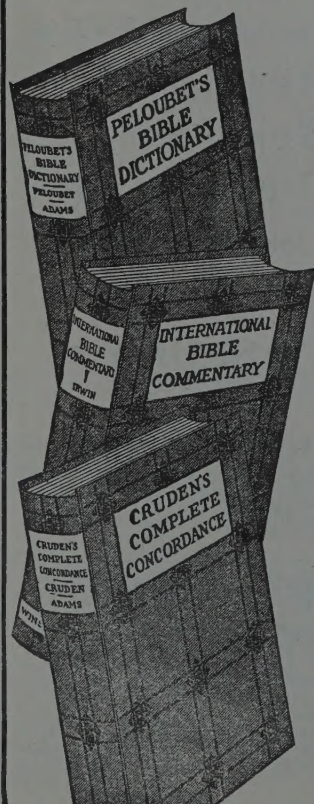
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